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**Only in Australia will you see this ...
Road trains loading cattle at Helen Springs Station
north of Tennant Creek Northern Territory.**





Road Trains

This is a recent email sent regarding the cattle trains at Helen Springs Station.

There are interesting statistics.

There are 17 trucks with 3 trailers and 2 decks per trailer;

Therefore there are 102 decks of cattle and there would be approximately 28 cattle per deck;

This totals 2,856 head of cattle.

The cattle will weigh approximately 500kg each (1102.3 lbs.)

The sale price for cattle at Longreach is approx. 165c/kg (75c/lb.) .

Each animal will therefore be sold at \$825.

Total revenue from this analysis is \$2,356,200.

Another interesting fact:

Each trailer has 24 tyres plus a dolly with 8 tyres.

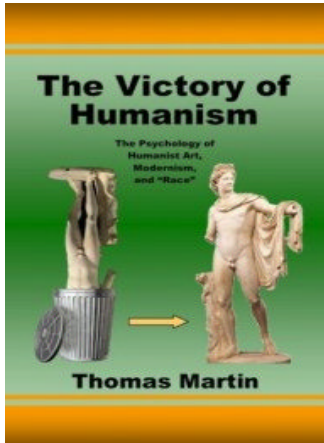
The truck plus lead trailer have 12 tyres plus a dolly with 8 tyres and 10 tyres on the truck.

For the 72 truck/trailer combos there are 6,192 tyres on the road.

Question: What about number of persons and number of dogs?

Review of Thomas Martin's "The Victory of Humanism"

[Kevin MacDonald](#) on May 6, 2012



The Victory of Humanism: The Psychology of Humanist Art, Modernism, and "Race"

Thomas Martin

Palm Coast, FL: Backintyme, 2011; 177 pages

There can be little doubt that in historical perspective, perhaps the most important upheaval in Western culture has been the decline of aristocratic culture. This is apparent, for example, in two recent books that have influenced my thinking, Ricardo Duchesne's [The Uniqueness of Western Civilization](#) and Andrew Fraser's *The WASP Question* (my review will appear in the first issue (June) of *Radix*, a new magazine edited by Alex Kurtagic and Richard Spencer). For Duchesne, aristocratic individualism is the key to understanding the uniqueness and creativity of the West. Fraser laments the decline of Indo-European aristocratic culture, beginning with the Puritan revolution of the 17th century and carried to its logical conclusion in America with the defeat of the South in the Civil War.

Thomas Martin's *The Victory of Humanism* focuses on the decline of aristocratic culture in Western art. Following the "perfection of antiquity," the breakthrough occurred in the Renaissance with the work of Leonardo Da Vinci, Raphael, and Michelangelo.

A critical observation by Vasari is that those artists achieved perfection by only portraying the beautiful. They did this by using the most beautiful examples of the human body or nature. In this way, they achieved the idealization or perfection of both body and nature. In fact, Vasari goes so far as to say that Michelangelo was so wedded to the idea of perfection that he had a policy of never doing a portrait of a living person. This would have been descending away from the ideal in the "mind of God" or the human mind, and losing himself in the particular of the empirical.

Martin correctly points out that this sense of ideal human form is an innate part of human psychology. Evolutionary psychologists have shown that the faces that humans find attractive are generalized. That is, faces that are produced by averaging dozens of real photos are judged attractive. Martin expands on this by suggesting that "there is a certain nobility in the generalized face, which helps create the sense that it is ideal. Seeing the face that is in the mind takes the viewer above or out of this world and into the mind, the most powerful and noble part of our bodies."

Martin then describes the decline of the ideal and the rise of egalitarianism, particularity, and vulgarity in art. This did not happen all at once. In the 17th and 18th centuries, artists "took a dim view of raw nature"; Frederick Art, a historian, notes that "in the age of the Baroque, they evidently wanted to smooth and regulate all nature and make, as it were, domestic pets of the rivers and mountains." Not until the end of the 19th century did the crudeness of nature become an artistic ideal. Martin notes that "Nature *per se* was viewed as vulgar and disgusting, while refined culture was viewed as

beautiful and a relief from vulgar, oppressive and confining nature."



The culture of the anti-ideal: Lucien Freud's "Benefits Supervisor Sleeping"

Whereas nature was seen as confining and oppressive, in the long run "high art formalism" came to be seen as oppressive. Aesthetics was "displaced to oppose the confining upper class during the French Revolution"; already in the 19th century, "artists were beginning to find beauty and greatness themselves to be confining, and sought escape into the chaos and irregularities of nature and personal experience. This defines relativism, particularism and the decline of standards." Ultimately, this trend derives from egalitarian political philosophies emphasizing the natural rights of the individual and hostile to traditional social hierarchies that, as both Duchesne and Fraser note, are Indo-European in origin. Classical Western culture emphasized reason controlling emotion and political dominance by a natural aristocracy. "The ideal of modernism was that instead of reason and the upper class controlling the appetites and the lower class, respectively, the reverse should be the case." As exemplifying this trend toward egalitarianism, Martin quotes an article by eugenicist John Glad who found that most people disagreed the idea that people with high intelligence should have more children.

These trends might be termed "egalitarian individualism," as opposed to the aristocratic individualism described by Duchesne (see above) that has been so central to classical Western art. For Martin, modernism fundamentally reflects aspirations for "a deified and unlimited individualism." This can be seen in everything from political thinking to advertising campaigns that appeal to people's uniqueness and individuality—the "culture of narcissism" and the glorification of individual suffering at the hand of an oppressive social order. More and more art was designed to appeal to low and vulgar tastes, the aristocracy seen as corrupt and morally debased. "Over the last two centuries, evil was displaced from the body, from sexuality, and from the lower class, to the upper class, their art and proper morals or etiquette." This was then extended to the bourgeois upper classes, as in the film *Titanic*. Whereas "classicists emphasize limits on behavior and intelligence, and the need for social control on native inclinations to evil, hostility or crime," modernists "experience limits as claustrophobic imposition from the group. So they rebel against anything limiting, such as conceptions of class, sex, 'race', and native intelligence." [Note that the word 'race' is in quotation marks, as it is in the subtitle. This suggests that Martin does not believe in the reality of race, but Martin informs me that it was because of the publisher's insistence.]

Although 'race' appears in quotation marks, Martin notes at African-Americans and the non-West have benefited greatly from the general trends of modernism. Blacks now sit in judgment of White culture and are routinely deified in the media—literally, as with all those films where [Morgan Freeman is portrayed as America's "spiritual presence-in-chief"](#) "Modernists today become worthy when they hate

their own civilization, or feel unworthy in the face of non-Westerners. To consider oneself unworthy is a sure sign of social virtue today."

As with Andrew Fraser in *The WASP Question*, Martin yearns for the classical world of hierarchy and the primacy of reason "able to suppress the worst of human nature." He realizes that this world cannot be revived, but nevertheless hopes that we could "somehow return to rejecting our animal aspect."

There is a lot to like about this book. Martin moves adeptly (but at times incongruously) between a wide range of genres, from high art and opera plots, to Hollywood films and television. The general thrust of the book certainly fits with the decline of aristocratic culture that is so central to the modern age. On the negative side, there is no mention of ethnic competition over the construction of culture, as emphasized in discussions of Jewish influence on this site (e.g., [Edmund Connelly](#), [Lasha Darkmoon](#) and [Michael Colhaze](#)). My view is that we must understand both the ethnic roots of the egalitarian trends of Western culture stemming ultimately from evolution as northern hunter-gatherers, but also realize that the rise of Jews as a hostile elite has been an important aspect of the debasement of Western culture in the direction of vulgarity and hedonic individualism since at least the beginning of the 20th century. Certainly, several of the movements discussed by Martin (the 1960s counter-cultural revolution, the rise of Blacks to the status of moral paragons, and the ideology of multiculturalism and hostility toward the people and culture of the West) cannot be understood without a consideration of Jewish influence.

Martin is correct that we can't go back to earlier Western social forms which were based on a hereditary aristocracy that achieved their position as a result of the military accomplishments of ancestors. I do think, however, that in the early 20th century the West was headed in the direction of developing a natural aristocracy based on intelligence, moral probity, and the possibility of upward and downward social mobility. This was the heyday of eugenics as a belief system common among Western elites, both liberals and conservatives. An important component of this worldview included an understanding of the genetic basis of intelligence and behavior (see, e.g., Lothrop Stoddard's *Revolt of the*

Underman, republished by [Alex Kurtagic's Wermod & Wermod](#)).

This world was shattered; ultimately it was a victim of the outcome of World War II, even though eugenics was not expunged from polite society until the 1960s as a result of an [energetic campaign](#) by Holocaust-haunted intellectuals bent on striking a blow against their ethnic competitors. If that vision of society had prevailed, and, correlatively, if the West had rejected the model of multiculturalism fueled by massive non-White immigration promoted by Jewish intellectual and political activism, it is quite reasonable to suppose that it would have had a very large and positive influence on the world of art.

Comments:

Sanjay - May 6, 2012 - 11:58 pm | [Permalink](#)

@[Curmudgeon](#):

Greeks, Romans and later Anglo-Germanic people worshipped beauty, power and light. It was a good culture until Jew poisoned it.

today entertainment and art means sitting in front of TV with soda and fatty food and wasting all the life.

That is what that Jewish painting all about. making the west fat, ugly and addicted to TV.

Get rid of TV and you win half the battle.

[Fredrick Toben](#)

May 21, 2012 - 2:59 am | [Permalink](#)

@[sanjay](#): I don't think banning TV will help at all to lift standards, just as it will not help ban pornography to uplift infantile behaviour into mature regions of self-reflection because the underground thrives on such 'secret retrieval' operations.

What is needed is for individuals to have the courage to stand firm and be resolute in maintaining standards and values that uplift – and oppose this nonsense concept 'equality', among other things.

For example, I am an identical twin but my brother and I never had the same taste in women – and I don't think I'm as ugly as he is!

Cheers

Richard Wagner *22 May 1813- +13 February 1883

Today we celebrate the 199th birthday of Hitler's favorite composer, **Wilhelm Richard Wagner 22 May 1813 – 13 February 1883**. Not only was Wagner known as a creator of epic music dramas, but he was also celebrated as a conductor, theater director and polemicist. His compositions, particularly those of his later period, are notable for their complex texture, rich harmonies and orchestration, and the elaborate use of leitmotifs: musical themes associated with individual characters, places, ideas or plot elements. Unlike most other opera composers, Wagner wrote both the music and libretto for every one of his stage works. Perhaps the two best-known extracts from his works are the [Ride of the Valkyries](#) from the opera [Die Walküre](#), and the [Wedding March \(Bridal Chorus\)](#) from the opera [Lohengrin](#). Initially establishing his reputation as a composer of works such as [The Flying Dutchman](#) and [Tannhäuser](#) which were broadly in the romantic vein of Karl Maria von Weber, Wagner transformed operatic thought through his concept of the [Gesamtkunstwerk](#) ("total work of art"). This would achieve the synthesis of all the poetic, visual, musical and dramatic arts and was announced in a series of essays between 1849 and 1852. Wagner realized this concept most fully in the

first half of the monumental four-opera cycle [Der Ring des Nibelungen](#). However, his thoughts on the relative importance of music and drama were to change again, and he reintroduced some traditional operatic forms into his last few stage works, including [Die Meistersinger von Nürnberg](#).

Wagner pioneered advances in musical language, such as extreme [chromaticism](#) and quickly shifting tonal centers, which greatly influenced the development of European classical music. Wagner's influence spread beyond music into philosophy, literature, the visual arts and theater.

Wagner had his own opera house built, the Bayreuth Festspielhaus, which contained many novel design features. It was here that the *Ring* and received its premiere.

The effect of Wagner's ideas can be traced in many of the arts throughout the twentieth century.

VIDEO (8:13 min.): "Siegfried's Funeral Music" from *Götterdämmerung* (performed by Wilhelm Furtwängler with the Berlin Philharmonic, 1933).

And he never recanted his views about Jews, so-much-so that some Jews, as is their wont when confronted with genius, try to claim him as their own ...

– view:

ANDREW GRAY:ERRORS, LIES AND NONSENSE ABOUT WAGNER. Delivered at Adelaide Institute's International Revisionist Symposium, 9 August 1998.

<http://www.adelaideinstitute.org/newsletters/n230.htm>

PICTURE OPPORTUNITY FROM IRAN - SEEKING WISDOM AT MASHHAD IN MAY 2012



Developing a world view that is nationalistic/politics and universal/religion, while the 'free&democratic' countries are crushed by the international bankster-gangster take-over ...



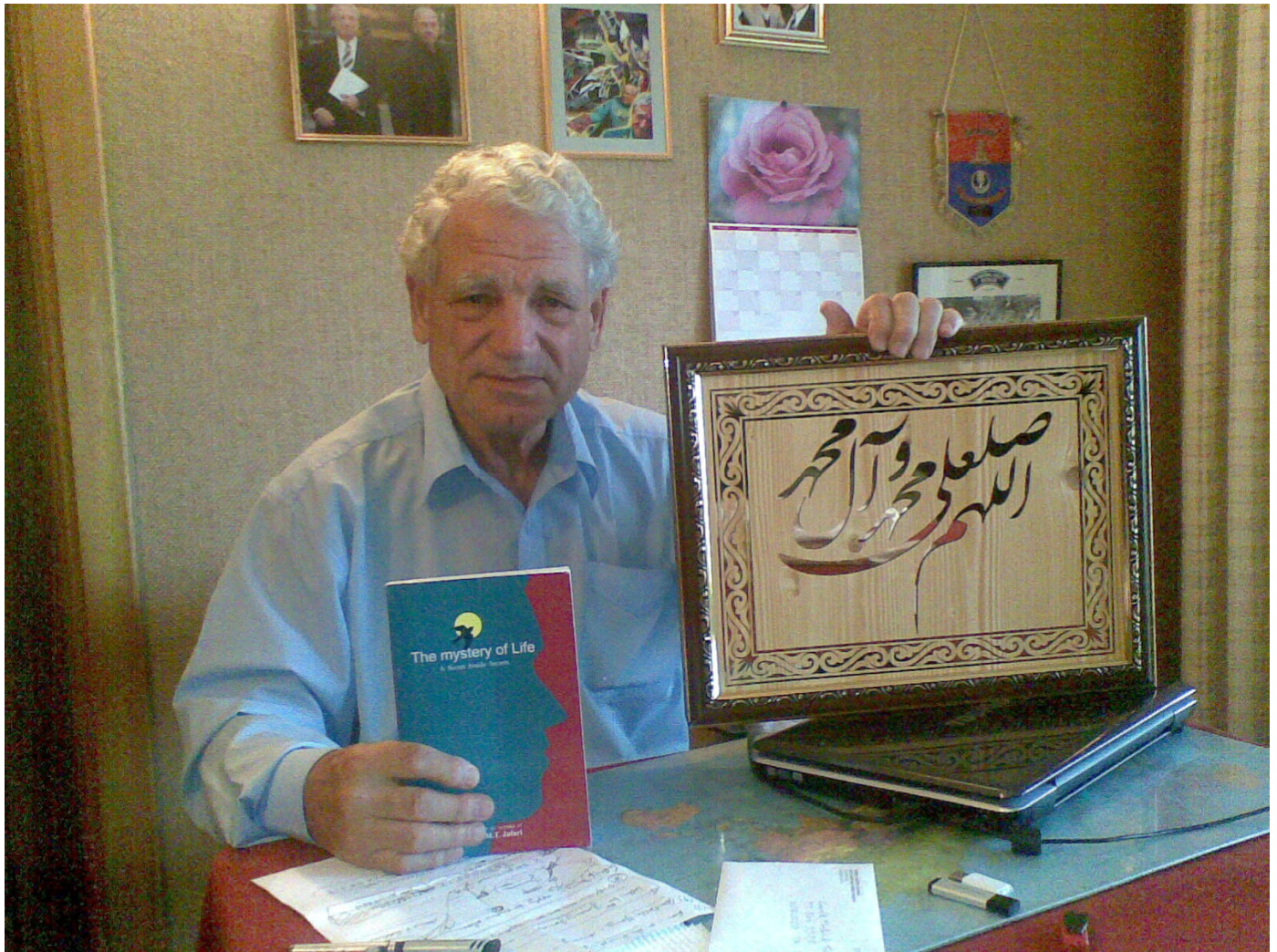
The public modesty question - the eyes express it so clearly



Serious spontaneity and asking question marks these students' expressed concerns



Photographers usually miss out on a picture opportunity - not this time ...



> **INDEED, THE MYSTERY OF LIFE** <

From: Fredrick Toben [<mailto:toben@toben.biz>]

Sent: Thursday, 17 May 2012 11:02 AM

To: 'Tony.Abbott.MP@aph.gov.au'

Subject: ISRAEL AS A TEACHER OF INNOVATION - Israel is 64, thanks to Western life support

**Israel as a teacher of innovation
Australia/Israel & Jewish Affairs Council, May 16 2012,**



Australian Financial Services Minister Bill Shorten

People from around the world are traveling to Israel to learn from its innovation and economic success.

Israel lacks natural resources and is surrounded by hostile neighbours and yet it has generated a dynamic economy. The Israeli economy has been [growing](#) at more than 4 per cent a year for the past decade (4.8 per cent last year) and is set to grow at 3.2 per cent this year. Israel currently has almost [4,000](#) active technology start-ups - more than any other country outside the United States, and a flow of venture capital that amounted to US\$884m in 2010 alone.

Israel's President Shimon Peres recently [told](#) a visiting Australian delegation that included Financial Services Minister Bill Shorten, that part of the secret to Israel's economic success was that Israel had to use its brainpower to carve out a living, "We had nothing and that was our luck," Peres said. Peres also told the group that he wanted Israel to become "the Silicon Valley of the Middle East."

Israel's predicament contrasts with resource rich Australia, which survived the financial crisis in part due to its [reliance](#) on the natural resource boom, but there are concerns among some economic analysts that Australia may not be investing sufficiently in innovation.

Minister Shorten and his delegation were in Israel to learn about the Israeli financial services industry including superannuation. The *Australian* [reported](#):

"Shorten believes that Australian super fund managers need to be proactive and look beyond their shores for investments, particularly in areas which may involve projects with a scientific and technological edge."

Challenger Financial Services Executive Jeremy Cooper was also part of Minister Shorten's delegation and wrote an article in the *Australian* about what Australia could learn from Israel's 'robust' example, in which he [noted](#):

"In 1993, the [Israeli] government created a venture-capital market through a program called Yozma (initiative) in which it would provide equity to fund start-ups. If venture capitalists could raise \$US16 million, the government would contribute \$US8m, and it was decided also that foreign investors would not be taxed.

Yozma was a runaway success, resulting in something like 240 venture-capital firms investing in Israeli start-ups from the early 90s to 2009. Of Israel's exports, 40 per cent now comes from the hi-tech sector, with innovations such as Intel's Pentium chip.

But Israel is different from Australia. It is surrounded on all sides by hostile neighbours and has always fought for its survival, which must give Israelis a different appetite for risk.

And, according to the OECD, Israel ranks first in the world in expenditure on research and development as a percentage of GDP and has a ratio of about 13 engineers per 1000 employees: the highest in the world..."

Many Chinese are also interested in Israel's propensity for innovation. Previous AIJAC [articles](#) have noted the burgeoning relations between Israel and China. Keen to learn whether creativity can be taught in China, Jiang Xueqin, a Deputy Principal at Peking University High School, traveled with twenty Chinese students to Israel to study what makes Israel 'a start-up nation'. Xueqin discusses what he learnt from the visit to Israel in his article, ['What Israel Can Teach China'](#):

"So how can our Chinese students become the creative talent that China needs? And what makes Israel so innovative? Israel's answer is, as always, short and simple: Ask questions.

These two words in fact represent the cultural chasm that divides Israel and China. As Start-Up Nation mentions, Israel lacks hierarchy and formality so that when we visited a public high school in Tel Aviv, we saw teachers interrupt the principal, and learned that Israelis consider 'shyness' a learning disability. When I asked an Israeli 14-year-old girl how much homework

she does at night, she responded with "Why are you asking me this question?"

Israel is a radically different world for my students, many of whom have already been on school trips to the United States and Botswana. In these two countries, our students discovered it was encouraged to ask questions, and to stand out. In Israel, they were told it was rude not to ask questions, and if you don't stand out then you're a loser.

To ask questions is not simply to raise your hand and open your mouth, which are difficult enough for many a Chinese student...

While it was hard for our students to speak out, to challenge authority, and to ask questions, they in fact did learn to do so. And they discovered they like it...

If Chinese must ask a question they often ask "why." For example, why visit Israel? If China is to be truly creative, it needs to learn from the Israelis, and start asking 'why not?'"

<http://aijac.org.au/news/article/israel-as-a-teacher-of-innovation>

Israel is 64, thanks to Western life support

Published: 14 May, 2012, 07:59

Edited: 14 May, 2012, 10:30

Israel turns 64 on May 14th. But it only seems to have made it to today thanks to unconditional life support from the US, UK, EU and powerful global Zionist lobbies.

"Will you still need me, will you still feed me, when I'm sixty-four..." memorable words sung by Paul McCartney and John Lennon in the late sixties. If Israel's founders had asked Western Powers that question back in 1948, the answer – then and now – would be a powerful and resounding "YES!"

In those days, Britain governed the Palestine Mandate and had become increasingly wary of Zionist extremism there. The terror bombing of the King David Hotel housing the British Military Government headquarters in Jerusalem on July 22, 1946, which killed almost 100 people, may have been the straw that finally broke the British Camel's back. It was carried out by the Zionist terror group "Irgun Zvai Leumi" under Menachem Begin, later to become one of Israel's prime ministers and a Nobel "Peace" laureate.

So, as the end of Britain's Mandate over Palestine set for May 1948 neared, London eagerly prepared to withdraw, and just one day before that – on May 14, 1948 – Zionist leaders unilaterally created the State of Israel.

War immediately broke out between Israel and its Arab neighbors. Since then, four major wars and countless smaller ones have pitted Israel against various combinations of Arab states. But Israel survived.

Indeed, generously fed by the West, Israel always survives. Militarily, today Israel stands stronger than ever; and yet, it has grown weaker in global popular support, even amongst Jews.

Reminiscing on Israel's creation, president Shimon Peres was quoted in The New York Times on April 25 as saying that in spite of many odds, "...we won anyway, thanks to hidden powers. Ever since, for all of my life, I have tried to understand those immeasurable powers."

We can help President Peres "understand those immeasurable powers" by pointing to the "people hidden behind the curtain," whom Benjamin Disraeli – Queen Victoria's most famous prime minister – said really run things in this world.

They certainly seem to have systematically ensured Israel is ever-fed the fullest diplomatic cover, political support,

unlimited financial and economic lifelines, and the fullest military backing by the West.

An example: today Israel is the only Middle Eastern nation with a powerful arsenal of nuclear weapons of mass destruction. It has never signed the Non-Proliferation Treaty, and yet this never makes the headlines in the Western press, which is far too busy whipping up fear and war-mongering against Iran, in order to justify Israel's threatened unilateral attack, fully supported by the US, UK and Sarkozy France.

At 64, Israel clearly continues enjoying that lifeline from the West, especially the US. So much so that many wonder whether the US promotes its Middle East agenda through Israel, or if things are really exactly the other way around: that Israel controls US policy in the Middle East through powerful lobbies and gigantic global money power clout.

As academics Stephen Walt (Harvard University) and John Mearsheimer (Chicago University) point out in "The Israel Lobby and US Foreign Policy," *"Israel is the largest annual recipient of (US) direct economic and military assistance since 1976... to the tune of well over \$140 billion... [Washington] has provided Israel with nearly \$3 billion to develop weapons systems, and given it access to such top-drawer weaponry as Blackhawk helicopters and F-16 jets... giving Israel access to intelligence it denies to its NATO allies, and has turned a blind eye to Israel's acquisition of nuclear weapons."*

In addition, *"Since 1982, the US has vetoed 32 Security Council resolutions critical of Israel, more than the total number of vetoes cast by all the other Security Council members... (and) blocks the efforts of Arab states to put Israel's nuclear arsenal on the IAEA's agenda."*

In short, *"The US comes to the rescue in wartime and takes Israel's side when negotiating peace" even though "Israeli officials... ignore US requests and renege on promises... to stop building settlements and to refrain from 'targeted assassinations' of Palestinian leaders."*

Actually, the plight of the Palestinians was well understood from the very beginning by Israeli leaders like David Ben-Gurion, who told Nahum Goldman, then-president of the World Jewish Congress: *"If I were an Arab leader I would never make terms with Israel. That is natural: we have taken their country ... We come from Israel, but two thousand years ago, and what is that to them? There has been anti-Semitism, the Nazis, Hitler, Auschwitz, but was that their fault? They only*

see one thing: we have come here and stolen their country. Why should they accept that?"

When she became prime minister, Golda Meir eloquently rounded off this view when she infamously remarked that *"there is no such thing as a Palestinian."*

Ben-Gurion even acknowledged that early Zionists were hardly benevolent to the Palestinians, as the creation of Israel involved acts of ethnic cleansing, including executions, massacres and rapes by Jews, and Israel's subsequent conduct has often been brutal.

But the Israel Lobby controlling US foreign policy towards Israel is not just about militant Jewish Zionists. It's also about Christian evangelicals like Gary Bauer, Jerry Falwell, Pat Robertson or Ralph Reed, and about politicians as Dick Armey, Tom DeLay, John Bolton, Joe Biden, John McKay and Joe Lieberman, some of whom believe Israel's rebirth is the fulfillment of biblical prophecy and support its expansionist agenda; to do otherwise, they believe, would be contrary to God's will.

Naturally no small nation in the world would ever be able to get away with all of this unless it did indeed have full support from – even control over – the United States of America, ensuring that it will be *"needed and fed"* until it's sixty four and far beyond.

Can the Israel Lobby's power be curtailed?

The answer lies with the American taxpayer and voter. They must open their eyes and realize how vilely they are being misused and abused.

Meanwhile, the rest of the world can help promote this grand-awakening of American public opinion so the US stops being a powerful but intellectually-challenged proxy pawn to foreign interests that are contrary to US national interests.

Until then, Israel will continue to *"get older and lose its hair,"* whilst the US, UK and EU continue to *"need them and feed them,"* even at today's ripe age of sixty-four...

Adrian Salbuchi for RT

Adrian Salbuchi is a political analyst, author, speaker and radio/TV commentator in Argentina

Disclaimer: The views and opinions expressed in the story are solely those of the author and do not necessarily represent those of RT.

<http://rt.com/news/israel-west-allies-support-162/print/>

The crisis of bad journalism: Why Lateline guest is being ridiculed everywhere

Daniel Meyerowitz-Katz, 27 April 2012

Last night, ABC *Lateline* featured [an interview](#) by Emma Alberici of former *New Republic* editor Peter Beinart. Beinart has been a figure of much controversy lately due to his new book ***The Crisis of Zionism*** -- an extension of his 2009 essay 'The Failure of the American Jewish Establishment' in the *New York Review of Books* -- in which he makes the case that the Jewish community in America is taking an incorrect line on Israel and provides his own perspective on how the Israeli/Palestinian conflict ought to be addressed.

The book provoked a litany of responses from across the political spectrum, with almost every senior figure in the American foreign policy world deriding or distancing themselves from his contribution. As a result, there is a very substantial body of work from which to draw in order to evaluate every point that he makes.

In general, most experts agree that Beinart is largely well-intentioned and does genuinely want the best for Israel, however he is at the same time hopelessly naive and heavily encumbered by a lack of serious research on the topic. His views are those of a sheltered American journalist -- who has never had much expertise in foreign policy -- deciding all of a sudden to jump head-first into one of the most controversial debates on the planet and go toe-to-toe with far more credible analysts.

The most salient criticism of Beinart is his entirely Israel-centric view on the conflict. He has taken a stance denying Palestinians of any agency or accountability, relegating them to bit-players in an Israeli production. To him, solving the conflict is entirely Israel's prerogative -- the Palestinians are passive victims with no say in the process. He does acknowledge that Palestinians have walked away from peace in the past and does condemn the continuing attacks on Israeli civilians by Hamas, however he maintains that Israel is accountable for Palestinian decisions and punishing Israel could alter the way that Palestinians act.

One clear example of the problem with Beinart's writing is his treatment of the Palestinian boy, Khalid Jaber, to whom he dedicates the book. Beinart spoke about Jaber last night:

This was a boy who saw his son - who saw his father taken away by the Israeli police because his father had tried to connect his village up to water pipes that connected to a nearby settlement because Palestinians in the West Bank have much, much less access to water than do Jews. And I aspire for an Israel that will offer the right of citizenship to all of its people, will live alongside a Palestinian state in which these kind of things won't happen.

Former *Jerusalem Post* editor Brett Stephens [tackled this one](#), noting that Beinart, based on one Youtube video, has adopted

Jaber as a symbol of his entire ideological "awakening", without doing any meaningful research into who Jaber actually is.

The connection to Beinart is that Beinart's son also calls him Baba. That's it. Yet watching the video sparked in Beinart what he describes as a kind of Damascene conversion...

So, you might expect that Beinart would have made the effort to reach out to the Jabers, perhaps even by flying out and meeting them in person. Who is this family in whose name this book is ostensibly written? Are they supporters of peaceful co-existence with Israel or advocates of terrorism? Do they intend to vote for Fatah or Hamas at the next poll? Was Fadel's arrest as unjustified as Beinart makes it seem? Is it true that Israel deprives Palestinians of their fair share of water rights? Would the Fadels be better off as farmers in a Palestinian state? What was the state of Palestinian agriculture-not to mention education, health, and infrastructure-before 1967?

These are real questions, worth exploring intelligently. The answers might be flattering to Israel. Or they might not be. But you won't learn a thing about them here. The Jaber family arrives in Beinart's story on page 1 and exits it on page 3, never to be heard from again. Beinart might think of them (or, perhaps, think he thinks of them) as flesh-and-blood people. But in this book they are merely props in the drama known as Being Peter Beinart, the self-appointed anguished conscience and angry scold of the Jewish state.

As Stephens goes on to explain, this omission is representative of Beinart's approach to the entire book. Beinart did not feel it necessary to travel to the Middle East to meet with Israelis and Palestinians in order to conduct sufficient research to let people who have devoted their entire lives to the issue know why he is right and they are wrong.

A few months ago I read pretty much the same book by Gershom Gorenberg. But whereas Gorenberg's ***The Unmaking of Israel*** is based on the honest toil of on-the-ground reporting, nothing in ***The Crisis of Zionism*** suggests that Beinart ever set foot outside of his study to write this book. "That's not writing, that's typing!" Truman Capote supposedly once said of a Jack Kerouac novel. Similarly with Beinart: It isn't reporting. It's Googling.

Another important critique of Beinart comes from Jordan Chandler Hirsch, a staff editor at *Foreign Affairs* magazine. Hirsch explains that another of Beinart's key tenets discussed on *Lateline* -- the "disenfranchised" American liberal Jews who do not support the mainstream, "illiberal" view on Israel -- [does not actually exist](#).

There are, to be sure, other demographers, such as Steven M. Cohen, a professor at Hebrew Union College, who agree with Beinart that American Jews are in fact growing more distant from Israel. Yet Cohen, in the very study that Beinart cited in *The New York Review of Books*, attributes this development not to politics but to intermarriage. Indeed, in a recent appearance before the Knesset, Cohen strongly reiterated his point: "The crime is distance from Israel, and the culprit is intermarriage." Even though he admitted to agreeing with Beinart's political agenda, Cohen stated that he refused to use the issue of distancing from Israel "to push that agenda," because the way to get more Jews to care about Israel "is to strengthen Jewish life in America, not to focus on Israel's multiple and horrible failings."

Hirsch then details Beinart's treatment of Palestinians as two-dimensional and passive characters:

Beinart thus commits the soft bigotry of low expectations, robbing the Palestinians of their own share of responsibility for making peace. And, with only one side of the picture to work with, he has left himself with only part of the frame for understanding the real security situation in the region.

Perhaps the most egregious example of this is Beinart's treatment of Israel's disengagement from Gaza and subsequent attempts to deter Hamas. At the beginning of the book, he attributes disintegrating relations between Israel and Turkey to the Jewish state's 2008 war in Gaza and subsequent killing of eight Turkish militants while confronting the flotilla. Later, he condemns Israel's behavior in the Gaza war, devoting nearly a page to detailing the damage that the IDF inflicted and describing Gaza as "a fenced-in, hideously overcrowded, desperately poor slum from which terrorist groups sometimes shell Israel." Yet after bashing Israeli deterrence in Gaza-blaming it for the majority of Israel's troubles over the last five years-Beinart is suddenly prepared to endorse it while prescribing policy for Israel's withdrawal from the West Bank. In the event of a pullout from the area, he admits, Israel will have to worry about potential rocket fire. But the "best way to combat that threat," he argues, is, among other methods, "a credible deterrent so that Hezbollah, Hamas, Syria, and Iran know they will pay a severe price for bloodying the Jewish state." What does that mean if not that Israel must be prepared to use in the West Bank at least the same amount of force as it deployed in Gaza?

This is a pitfall that Beinart might have avoided if his attention had been fully focused on Israel's security dilemmas. But he is, instead, more preoccupied with what is going on in the heads of certain young American Jews than with realities on the ground in the Middle East.

... Beinart's proposal for American Zionism is the very mirror image of the simplistic establishment line that he devotes his whole book to tearing down. In his attempt to offer young Jewish elites a Zionism that allows them to skip the "messy, frightening debate over Israel's future," he substitutes the old model of one-dimensional support with a new model of one-dimensional criticism. Having fled right-wing simplicity, Beinart loops directly back to its twin on the left. In doing so, he fails to establish the balance that American Jews so desperately need in their approach to Israel. And he alienates Israelis, who know and live a very different reality from the one he presents. That's why those who embrace *The Crisis of Zionism*-especially the young, liberal elites for whom it is intended-risk dooming themselves to irrelevancy.

For those who are interested, here is a small selection of the overwhelming number of critiques that Beinart's thesis has received in recent weeks:

*Alana Newhouse, Editor-in-Chief of *Tablet*, makes the case in *The Washington Post* that Beinart is [launching a political campaign](#) for to be the new leader of young, liberal Jews in America.

*Jonathan Rosen, Editorial Director of *Nextbook*, [reviews Beinart's book](#) for *The New York Times*.

*David Frum, contributing editor at *Newsweek*, goes into detail on Beinart's [bizarre theory](#) that punishing Israelis is the answer.

<http://aijac.org.au/news/article/the-crisis-of-bad-journalism-why-lateline-quest->

What do Breivik and Netanyahu have in common?

By Alan Hart

Let's start with a glance at what they do not have in common. The man now on trial for killing 77 people in bomb and gun attacks in Norway last July has admitted, even boasted about, what he did. Netanyahu denies Zionism's crimes.

The main thing they have in common stems from the fact that they both live in fantasy worlds of their own creation and talk a lot of extreme rightwing nonsense.

The nonsense Anders Breivik speaks is driven in general by his fears about the consequences for Norway of immigration and multiculturalism and, in particular, by his vision of an Islamic takeover.

The nonsense Netanyahu speaks is driven by his perception of Israel in danger of annihilation.

As he tells and sells it, the current biggest threat to Israel's existence is, of course, Iran. Arguably the single most ridiculous statement he has made to date on this subject was in 2006 when, as the chairman of Likud, he addressed a gathering of Jewish American organizations. He said then, **"It's 1938 and Iran is Germany."**

So what Breivik and Netanyahu have in common is, it seems to me, the mania of victimhood. That's a condition which Yehoshafat Harkabi, Israel's longest serving Director of Military Intelligence, warned about in his book *Israel's Fateful Hour*.

After confirming a Zionist offer to do business with Nazi Germany on terms outlined in a proposed agreement which stated that Zionist forces would "take part in the war on Germany's side," – the full story is in **my book** – <http://www.zionismbook.com/>, **Harkabi wrote this:**

"It is doubtful whether the long history of the Jews, full as it is with oddities and cruel ironies, has ever known such an attempt to make a deal with rabid enemies – of course, ostensibly for reasons of higher political wisdom... Perhaps, for peace of mind, we ought to see this affair as an aberrant episode in Jewish history. **Nevertheless, it should alert us to how far extremists may go in times of distress, and where their manias may lead.**"

We know where Breivik's mania led him.

We can only speculate about where Netanyahu's mania will lead his Israel. On present course its final destination seems to be disaster. The question is, will it be disaster only for the Zionist enterprise or disaster for the region and possibly the whole world?

Footnote

A generally accepted definition of mania (there are others) is "mental illness marked by periods of great excitement, euphoria, delusions and over activity."

U.S. Should End Aid To Israel If Israel Attacks Iran

By Sherwood Ross

The U.S. should end all aid to Israel if it attacks Iran, former U.S. Senator James Abourezk says.

It should "tell Israel outright that both American money and American political and military support will end should it decide to drag America into another Middle East war as it did in Iraq," Abourezk wrote in an article published by the Council for the National Interest.

The former Democratic senator, now practicing law in Sioux Falls, S.D., wrote, "If Israel attacks, America will be blamed for it...because we furnish money and weapons and protection in the U.N. for Israel, such collaboration would be difficult for us to deny."

"We are talking here about saving American lives, and saving our economy, which will surely go deep into the tank when crude oil prices spike to unheard-of levels as a result of such an attack," Abourezk wrote in an article distributed on Internet site Information Clearing House.

"It is my view," he continued, "that (Israeli Prime Minister) Bibi (Benjamin) Netanyahu would drop the question of an Iranian threat once he has to consider the greater threat posed by the U.S. cutting off the gift of billions of dollars each year."

Abourezk concluded, "It's a question of whether our elected leaders will protect Americans or Israel. Surely it's not too much to ask that they put their own country first." Abourezk was the first Arab-American to serve in the Senate. First elected to the House of Representatives, his term in the Senate spanned the 1973-79 period.

An eloquent argument for terminating aid to Israel even if it does not start a war of aggression against Iran has also been

made by American philosopher Todd May of Clemson University, S.C. He argues for an aid cutoff based on Israeli treatment of Palestinians.

"There are several simple, but compelling reasons, for Americans to support such a proposal," he wrote on the website Mediamediators.net, a decade ago. "First and foremost, by squandering the aid we have given Israel over the years (nearly five billion dollars a year, including incidentals) in the massive violation of the human rights, autonomy, and dignity of another people, Israel has forfeited any claim it might have to that aid."

"Regardless of the individual acts of desperation and terrorism that some Palestinians commit," May continued, "the overwhelming destructiveness that Israel has performed on the Palestinian people for the last thirty-five years demonstrates that its goal has always been, and remains, the dominance of another people."

"The U.S. should not be aiding Israel no more than it should have been aiding South Africa under apartheid, Iran under the Shah, Iraq's Saddam during his war with Iran, Cambodia under Pol Pot, or Indonesia during its campaign against the East Timorese," May said.

May concluded, "Given that aid to Israel supports a policy that runs afoul of basic human rights, wastes billions of dollars a year in taxpayer money, and is inimical to U.S. interests, we ought to end it."

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1935 - RABBI STEPHEN WISE

"Some call it Marxism — I call it Judaism."

Rabbi S. Wise, in "The American Bulletin" of, May 5, 1935.

Boston Globe Report :

100 Million People Killed by Russian Communism

"For pure murderous evil, there has never been a force to compare with Communism. The Nazis didn't come close. The Holocaust was uniquely malignant - never before or since did one people construct a vast industry of death for the sole purpose of rounding up and destroying every single member of another people. But the Nazis exterminated 11 million innocents; the Communist death toll surpasses 100 million." (Originally From: <http://www.bigeye.com/jacoby.htm> TO THE VICTIMS OF COMMUNISM, LEST WE FORGET By Jeff Jacoby The Boston Globe December 7, 1995 which has dropped off of the web but may be accessed now at www.archive.org.)

In 1993, President Clinton signed Public Law 103-199, authorizing a memorial in Washington to those who died in the "unprecedented imperial Communist holocaust" that began in 1917. It is a memorial long overdue. And it is well-suited to Washington, the capital of the Free World and the headquarters of what President Kennedy called the "long twilight struggle" against the totalitarians of the Left. When completed, the Victims of Communism Memorial will include a museum documenting the crimes committed by the disciples of Marx and Lenin; original artifacts from the bitter night of Communist brutality (a piece of the Berlin Wall, a cell from the "Hanoi Hilton"); and a database preserving the names of those wiped out in history's greatest slaughter.

Or at least as many of those names as can be identified. It is impossible that we shall ever know them all. Every one of the hundreds of thousands of Cossacks butchered on Lenin's orders in 1919? Every Miskito Indian killed in Nicaragua under the Sandinistas? Every Chinese peasant, all 2 million-plus of them, obliterated during Mao Zedong's "land reform" in the early 1950s? Impossible.

For pure murderous evil, there has never been a force to compare with Communism. The Nazis didn't come close. The Holocaust was uniquely malignant - never before or since did one people construct a vast industry of death for the sole purpose of rounding up and destroying every single member of another people. But the Nazis exterminated 11 million innocents; the Communist death toll surpasses 100 million. Nazi power lasted from 1933 to 1945. The Communist nightmare began in November 1917, and continues to this day.

Savagery has always been a hallmark of Communism. It is an ideology that requires the destruction of human beings. "We have never rejected terror in principle," wrote Lenin in 1901, "nor can we do so."

Half a century later, even as he denounced the extremes to which his predecessors went, Nikita Khrushchev vowed that the terror so esteemed by Lenin would go on. "The questioning of Stalin's terror," he cautioned the Twentieth Party Congress in 1956, "may lead to the questioning of terror in general. But Bolshevism believes in the use of terror." Not long afterward, Khrushchev sent 3,000 Soviet tanks to crush the Hungarian freedom fighters.

Communism equals murder. Everywhere. Always.

In Ukraine, for example, where 7 million people were starved to death on the Kremlin's orders. "If you go now to the Ukraine or the North Caucasus," wrote British journalist Malcolm Muggeridge in 1933, "exceedingly beautiful countries and formerly amongst the most fertile in the world, you will find them like a desert; . . . no livestock or horses; villages deserted; peasants famished, often their bodies swollen, unutterably wretched." Farmers who took grain or vegetables from their own land were shot. Dead bodies littered the streets of Kharkov, the capital. "It was," an eyewitness later recalled, "as if the Black Death had passed through." Communism equaled murder in Ethiopia, where Mengistu Haile Mariam became dictator in 1977 and embarked on what he called his "Red Terror." Tens of thousands were massacred, including the graduating seniors of almost every high school in Addis Ababa.

Communism equaled murder in North Vietnam as far back as 1945, when Ho Chi Minh resolved to annihilate his Nationalist rivals. "It was appalling," recorded the historian Lucien Bodard. "Thousands, maybe tens of thousands of men had been liquidated . . . The intention was that horror and dread should extinguish the last trace of respect for them among the masses: Their execution had to be both shameful and terrifying. That was the reason for the mass executions of hundreds at once, the fields of prisoners buried alive, the harrows dragged over men buried up to the neck."

Communism equaled murder in Tibet, where Mao's campaign to extirpate Buddhist culture turned 1.2 million Tibetans into corpses. It equaled murder in gentle Cambodia, where the bloodlust of the Khmer Rouge vaporized one-third of the nation in less than four years. It equaled murder in Cuba, in East Germany, in Afghanistan. From Stettin in the Baltic to Trieste in the Adriatic - murder. In the Gulag and the laogai - murder. At Tiananmen Square - murder. In the Korean War and the Vietnam War, in the forest of Katyn and the dungeons of the Lubyanka - murder.

One hundred million victims of Communism. And those are only the victims who were slain. It doesn't include those who were maimed or driven mad. Those whose lives went dark when a loved one was butchered. Those who spun out their years in potato queues, in vodka stupors, in daily fear. It doesn't include those who wasted 30 years as slaves in Siberia. The boat people who flung themselves into the South China Sea. The stifled poets, the gagged priests, the tormented refuseniks, the exiled democrats.

Rarely do we think of them, or of the hundred million. We forget how pathologically evil Communism has been, or why we poured so much blood and treasure into fighting the Cold War. It is to correct that amnesia that the Victims of Communism Memorial will be built.

For information, contact:

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